

The Pretences of the Prince of Wales Exam'd, and Rejected.

In a LETTER to a Friend in the Country.

S I R,

Being got safe to London, I was desirous to take the first Opportunity to renew my Thanks for the obliging Treatment I receiv'd from you in the Country, and to discharge my Promise of sending you the best Account I can pick up amongst intelligent Persons of the Pretensions of the Prince of Wales which now (since King James's Death) is the great Talk of the Town.

I remember (upon Supposition of that Prince's being spurious) you expressed your self with more than an ordinary warmth (and indeed 'twould raise Horror in the Mind of any Man that had any Remains of Honour and Principles) to see a Father setting up a pretended Son against the Interests of his own undoubted Children, and raise such a Prejudice, as even the most obstinate Jacobites would find it hard to get over.

But then, Sir, (as you also observ'd) such a Charge ought to be well prov'd, before it be believ'd. Indeed bare Suppositions and vulgar Reports are not strong enough to support a Matter of so vast Importance, as this Business is to the Honour and Justice, to the Oaths and Religion of the Nation.

For if the P. of W. was the true Child of the late K. James, and Born of the Queen, I can't tell how to avoid it, (as well affected as I am to the Present Government) but must grant, That he was in his Father's Life-time the Lawful Heir of these Kingdoms; and is now, since his Death become our Rightful King, to whom we have Sworn, and are indispenibly bound to bear Faith and True Allegiance. For, where an Oath is made to divers Persons distinctly and successively, as the Oaths of Allegiance and Supremacy are to the King, his Heirs, and Lawful Successors; we are by the Oath as firmly bound (respect being had to the Time) to These as to Him. Now since we are absolutely engag'd by Oath to the Right Heir, 'tis as absolutely necessary, That we know who He is, and to whom our Oaths of Allegiance and Supremacy are to be paid, that the lawful King be not injur'd, nor the Subject involv'd in the horrid Crime of Perjury; which inflicts such a Wound upon the Conscience, that the whole World can't cure. In so great therefore, and conscientious an Affair, there certainly ought to be the severest Scrutiny: And if the P. of W. be an Impostor, the Cheat (in all reason) ought to be expos'd to shame, and the Detection made plain and publick, both to vindicate our Reputations, and to

satisfie our Consciences. To struggle for an *Impostor* against One *legally possess'd* of the Throne, would be *Perjury*; and so would it be likewise, to neglect our *sworn Duty* to the *Rightful Heir*.

A *Legal Oath* binding to *Civil Obedience* and *Loyalty*, is one of the *essential Parts* of a *Christian*; which, as it is a *Religious Act* in its own Nature, so is the taking and observance of it part of *God's Honour*; and there can be nothing more derogatory to the *High Majesty* and *Holiness* of his *Name*, nothing more dangerous, destructive, and damnable to *Humane Souls*, than the infringement and eluding of it, or omission in the Performance. So that this is a *Matter* of the very *last Concern*: *Eternal Chains* become due to us, if we break those *Cords* we have bound our selves to *God Almighty* with.

If then it can be made out, That the *P. of W.* was *true Born*, his *Right* to succeed can upon no Pretence be deny'd; And most certain it is, That we who have taken the *Old Oath*, have also sworn to *Defend* his *Right*: And therefore to Deprive him of it, must needs involve the Nation in the dreadful *Guilt* of the highest *Injustice*, and in the inevitably damning *Sin* of *Perjury*, unless prevented by a timely and dolorous *Repentance*.

And here (by the way) I can't but drop a *Tear* into my *Ink*, whilst I think of the *Oaths* that have in our Age been fram'd for *Engines* of *State*, to lay *Battery* against the *Consciences* and *Souls* of poor Men, and those opposite point-blank to former *Oaths* themselves had taken, which makes me confidently believe (what One long since complain'd of) That if ever that *Saying* of the *Holy Prophet*, *For Oaths the Land mourns*, was applicable to any Part of the *Habitable Earth*, it may be now applied to this *Reprobate Island*. It makes me tremble, Sir, to think of the Answer a *Clergy-man* gave to a *Justice of Peace* at *Gloucester*, to whom, reproving him for not taking the *Oath* sooner, the poor Man reply'd, *It was too soon then to damn himself, to save his Family*. Another, with great *Sorrow* and *Remorse*, wished he had been starv'd, or hang'd, or torn in pieces by the *Rabble*, when he was persecuted by them, rather than have taken the *Oaths*; whereby he fear'd he had lost the *Quiet* and *Comfort* of his *Mind*. I will not relate the *melancholy Madness* others have fall'n into upon this Occasion. But I can't forbear minding you of the Practice of the *Turks*, of whom *Christians*, in this particular, may learn a tender piece of *Humanity*; who (my Author tells me) are so cautious, that they seldom or never administer an *Oath* to *Greek*, *Jew*, or any other *Nation*; and the Reason is, That if the *Party* sworn does take the *Oath* upon hopes of future *Advantage*, or for evading *Danger* and *Punishment*, and afterwards recinds it, they think themselves to be involv'd in the *Perjury*, and so accessory to his *Damnation*. And our *Civil Law* has a *Canon* consonant to this; viz. 'Tis a mortal *Sin* to administer an *Oath* to him, who I probably know will break it. To which may allude another wholesome *Saying*, *A false Oath is damnable, a true Oath dangerous, none at all safest*. Nor is it unworthy your Observation, That tho' some *Usurpers* have sometimes impos'd their *Oaths*, yet *Ours* here in *England* have seldom or never done it in general: For we read not of any requir'd by *Stephen*, by *Henry the 4th*, or *Richard the 3d*; nay, *Cromwel* himself (like *Gallio*) cared for none of these things. And certainly they were all in the right, and wiser than to trouble Mens *Consciences* with

Oaths,

Oaths, which they found so un-obliging, and of no more strength to bind, than so many untwisted Threads. They did not think Those whom former lawful *Oaths* could not keep true to their respective Rightful Kings, would be oblig'd to Them by any Tye of that Nature. They knew too that it makes (out of Pity, as well as Justice) the Loyal Refusers much more esteem'd and considerable, which oftentimes awakens their own Party, and brings upon many a Concern for their former Weakness and Miscarriage. Upon which account, I suppose, it was, that Dr. Sherlock wonder'd the Government should impose an Oath upon Mens Consciences, which would make them hate it for imposing it. And howsoever he has now got the Mastery over his Conscience, he would do well to remember the time, when he told a Reverend Prelate, He would be sacrificed before he took the New Oath of Allegiance: And to another he said, He thought if he should take it, he should be tempted to destroy himself after he took it. And to some Persons of great Honour, who consulted him about taking the New Oath, he said, That whosoever took it, would, without Repentance, as certainly burn in Hell-fire, as that Fire (says he, pointing to the Chimney) burns there, grounding (I presume) upon the infallible Authority of Rom. 13. And yet you see, Sir, the poor Man has renounc'd that inspired Doctrine of St. Paul, to obtain the Rich Deanery that bears his Name. Such Strugglings had he, and many others, before they could overcome the Dictates of their own Consciences, which preach'd unto them the heinous Nature of Perjury. Think then with your self, Sir, what Condition at one time or other must They be in, and what Account they'll have to give at the Dreadful Day, who, by imposing contradictory Oaths, have involv'd so vast a number of Souls in as great Perjury as ever was committed under the Sun. And this tremendous Guilt will be still continued, and upon frequent Occasions repeated, unless by demonstrative Proofs it be made out, that the P. of W. was not the legitimate Issue of the late King, and consequently has no just Claim to the Succession.

Upon which Account, Sir, I do perfectly agree with you, That if that Prince be indeed a Cheat, it is absolutely necessary (as we would avoid the violation of our sacred Oaths, and sinning against all Laws, and every Rule of Justice) that there be a plain and impartial manifestation made of it; that so Mens Consciences being fully satisfied, they may yield, not a forc'd and constrain'd, but a willing and chearful Obedience to the present Possessor.

What Inconveniencies may hereafter ensue, if this Grand Affair (on which the Happiness of our Constitution and Government consists) be not set in a true light, is more easie to fore-see, than to prevent. For tho' indeed for a while the supposed Imposture may raise the Peoples Zeal, which may vent it self in warm and extravagant Addresses; yet (if not kept up by real Evidence) will be apt to turn to the other Extream, and commiserate the Cause which before it prosecuted with so much violence. For the higher Mens Resentments are carried, by objecting the worst of Crimes, the lower will they fall, if Truth, and plain Matter of Fact do not back and maintain them.

Upon these Accounts you express'd your earnest Desire (and indeed there is infinite Reason for it) That the management of this important Affair might be strictly inquir'd into, that the Fraud may be detected, and what yet appears

pears (yon say) but a *vehement Suspicion*, may be put beyond all doubt and dispute: Which, if upon a serious and calm, a wary and strict Debate and Examination, it were once thoroughly done, Men would then be quiet and easie in their Minds; and those that upon *Principles of Conscience* have hitherto stood out, would now (*That which hinder'd being taken away*) *unanimously* come into the *Government*, and prove none of the most *useless Subjects* to it.

But on the other side, if upon thorow *Inquisition* it shall appear, That the P. of *W.* was really born of the *Queen*, his Title must be acknowledg'd indisputable; and that He is our *Natural and Rightful Sovereign*, to whom by the *Laws of God* and our *Countrey*, we are bound to pay *Allegiance*, tho' we do not swear to perform it: But when our *Natural Duty* is bound upon us by the *Sacred Tie of an Oath*, This is such a *Circumstance* as swells our *Disobedience* to a prodigious Bulk, and makes it infinitely more heinous: And (sure) 'twould put the *sturdiest Rebel* to a pause, if he would think of those *remarkable Words*, which are the Seal of all our Oaths, and should render them inviolable; [*So help me God, and by the Contents of this Book*] which is as much as to say, *Lord God Almighty, Holy and True, If I do not perform all that I swear, If I do not inviolably keep this Sacred Oath, and religiously adhere to that Allegiance I now do swear to thine Ancients, and to his Lawful Heirs, notwithstanding all the ill Fortunes, Changes, and Revolutions that may happen; Then let thy Grace and Favour, thy Mercy and thy Providence, forsake me: May'st Thou never help me here or hereafter, but leave me to perish in this World, and to be damn'd in the other.* This, Sir, is the plain meaning of Those Word, *So help me, God*; and so dreadful a Wish it is, that none, who understand and consider it, would be obnoxious to it for Ten thousand Worlds; especially since the *Oath* is so *Declaratory* against any *Evasion* or double Meaning, that there is no possibility of getting loose from the *Obligation, disowning all Power*, either *Foreign* or *Domestick*, at *Home* or *Abroad*, of hurting as well the *Rights* as the *Person* of our *Lawful Sovereign*. If then (I say) the P. of *W.* be *Legitimate*, he is our *Rightful King*, to whom we are engag'd by solemn indispensable Oaths to be *True* and *Loyal*; from which, 'tis plain, we can't recede without (what I tremble to think) renouncing our *Interest* in that *Gospel* we then kissed, when we entred into those potent Bonds, never to be broken, without the *Penalty* of a severe *Repentance*, or eternal *Damnation*. So *Sacred* and *Inviolable* does our *Religion* make the *Ties of Duty* and *Civil Obedience*, to our *Rightful King*: And therefore to cast off our *Sovereign*, that we may keep our *Religion*, is but a weak *Plea*, and will certainly be over-rul'd before the *Tribunal of Heaven*: Which those good Men understood well, when they took part with the *Rightful Heir*, after the death of *Edw. 6* (tho a profess'd *Papist*) against the *Lady Jane* (a zealous *Protestant*) who was proclaim'd *Queen*, and set upon the *Throne*; for which the *Security* of the *Protestant Religion* was then (as now) made the *Pretence*. Yet no sooner did the *Lady Mary* assert her *Right* to the *Crown*, but her *Protestant Subjects* (notwithstanding her well known *Aversion* to their *Religion*) presently united as one Man in the *Defence* of the *Succession*. They did not pretend *Religion* to bear them out in opposition to the *Lawful Heir*. They foresaw, and did expect a *Persecution*; but, like true *Christians*, and genuine

Sons of their Loyal Mother, the *Church of England*, they committed that Cause to God, and govern'd themselves by the Rules of his Holy Word, which obliges to submit to the Flames of *Martyrdom*, rather than to be stigmatiz'd with the Brand of *Rebellion*. Accordingly they did their Duty with Meekness and Patience, and pass'd thro' the Fires of Persecution to receive the Reward of their Fidelity to God, and of their Loyalty to their Sovereign. Such memorable Examples we had many in the late Usurpation, and some in this; several of the Bishops, and a considerable number of the inferiour Clergy, who have kept to the avowed Principles of our Church, with their pious *Metropolitan* at the Head of them, who (as he often said) *had rather suffer under his Lawful Prince, than flourish under an Usurper*; and just before his righteous Soul expir'd, he pray'd God would bless and preserve this poor Nation, which by this Revolution is almost destroy'd: And that he would bless and preserve the King, the Queen, and the Prince; and in his due time restore them to their just and undoubted Rights.

A good Title is indeed of mighty Force: And tho' a Prince of undoubted Right may be cast off by the Treachery of his own Subjects; yet his Title will still rule powerfully, possessing his Peoples Hearts; and how strangely (even against all humane Probability) it has prevail'd, King *Charles* the 2d in his *Exile*, is a late and remarkable Instance.

And would it not look like too severe and uncharitable a Censure upon that Prince that now wears the *Crown* (when convinc'd that of Right It belongs to *Another*) to suspect him of less Honour, Justice, and Conscience, than *Lycurgus* King of *Sparta*, a meer *Heathen* Prince, in a case not much unlike to this; who, tho' he came lawfully to the Possession of the *Crown*, yet refus'd to keep it longer than he was allow'd by Law. For the King his Father leaving the Kingdom to his Eldest Son, and he dying soon after, the Right of Succession (as all Men judg'd) rested in *Lycurgus*, and he reign'd till it was perceiv'd that the *Queen* his Sister-in-Law was with Child. But as soon as this appear'd, the Regnant King declar'd, That the Kingdom belong'd to her *Issue* if it prov'd a *Male*; and that he would Administer the Government only as his *Guardian* and *Regent*. When the Time of her *Labour* was come, and he heard she was in *Travel*, he sent some to be present and observe the *Birth*, with Order, if it were a *Girl*, they should deliver it to the *Women*; but if a *Boy*, they should bring it to him whatsoever he happen'd to be a doing. It fell out that the *Queen* was deliver'd of a *Boy* whilst he was at Supper with the *principal Magistrates*: His Servants brought the *Boy* to him whilst he was at *Table*; and He, taking Him into his Arms, said to Those about him, *Behold, my Lords of Sparta, Here is your King!* And having said this, he laid him down upon the *Chair of State*, and nam'd him *Gharilaus*, the Joy of the People, because they were so much transported at the *Birth* of the young Prince, and with Admiration at the Noble Mind and Justice of *Lycurgus*. And if He, who possessed the *Throne* with the universal Approbation and Applause of the People, thought That could give him no *Right* against the Laws of *Nature* and *Sparta*, and therefore of a *Sovereign* became a *Subject*: Can it be decent (Sir) to give way to the least Suspicion, that a *Christian Prince*, of so celebrated a Name for Justice and Religion

tion (the great Design of whose Undertaking, Himself Declar'd, was to preserve the Right of Succession, the breaking in upon which subvers the Fundamental Law of our Government? (For an Hereditary Kingdom is *Fœdum inalienabile* :) Can we, I say, doubt such a Prince will act so far beneath a meer Pagan, as to put by, or not give place to a Legal Successor (when proved so) or any longer wear that Crown, which by the Law of God, of Nature, and the Kingdom, is now become *Another's*, and (whatever it might be before) does (upon the Supposal of the Prince's Legitimacy) undoubtedly cease to be any longer his; and therefore can expect to be own'd by none but those who have not Conscience enough to boggle at Perjury?

Now This, Sir, being what you stick at; viz. That nothing appears but a violent Presumption of the Prince's Illegitimacy; and that the P. of O. himself, in his Declaration offers at no more than a vehement Suspicion, and upon that ground the Birth in question was referr'd by him to the Enquiry of a Legal Parliament; and there never yet being any thing done to disprove it, which, you think, would certainly have been done, had it been an Imposture: These things, you say, intangle your Thoughts, and give you great dissatisfaction in the Case.

I shall therefore now proceed to clear this Point, and doubt not to set this Work of Darknesh in so perspicuous a Light, that you shall easily see thro' the Cheat, and plainly discover the Spuriousness of that Gentleman, whom some pretend to be the Lawful Heir of these Kingdoms; and then I doubt not but your fluctuating Mind will be at rest.

In order to your fuller satisfaction, and to avoid the Charge of Partiality, I shall lay before you,

1. The trifling Argument of those that defend the Paradox. And then;
2. Shew you, How, in six Words, the Loyal Adherers to the Present Government do irrefragably battle and confute them.

1. They ask, when a Matter of Fact is doubted of, what course is to be taken to clear it, and put it beyond all question? Is it not by Testimony? If so, what fuller and more unquestionable Testimony (say They) can be had or desir'd, than that which has been produc'd in Behalf of the P. of W? If the Number and Quality of the Witnesses is to be regarded: If the Deposing nothing but what their Senses inform'd 'em of, is an Advantage to their Evidence: If the Comprehensiveness of an Attestation, giving an Answer to all Questions which can be rationally put, is an Argument of Credibility: If these are the only Requisites to fortifie a Testimony, and to put it beyond doubt, we have them all.

For (say they) most of the Deponents are Persons of Honour; others are considerable in those respective Professions which are proper to the Case. They do not depose upon Report, nor give in any second-hand Evidence; but attest the Truth of what they Saw and Heard. Their Testimony reaches home, and runs thro' every part of the Question. They swear to Circumstances Before, At, and After the Birth.

Now (say they) to stand out against such Arguments for Satisfaction as these, is to out-face the Sun, and to dispute away all the Faith of Mankind. At this rate we must believe nothing but what we have seen our selves. If Witnesses,

thus qualify'd, are not sufficient to command *Assent* and *Acquiescence*; then, by this Principle, no Court of Justice can stand any longer, but all Controversies must be ended by Blows and Blood.

This Fiction was first invented, and then spread, and still kept up by mere obstinate Malice. And tho' the *Scruple* (say they) was always so highly unreasonable, that there never was either a *good Subject*, or a *sensible Man*, that harbour'd any doubt in the Case (which was the Cause why doing any thing for *Publick Satisfaction* was so long delay'd) yet, to continue it after the *Business* was so *thoroughly scann'd*, after such *unquestionable Evidence*, is Extravagance and Phrensie almost above a Name.

In earnest (say they) Is there any *Subject* in the Three Kingdoms, that can prove his own *Birth* so well as the P. of W? Or that the P. of O. would not be troubled to clear his own, or his late *Princess's Birth*, as the *Birth* of the P. of W. is clear'd? And would he not entertain (and that justly too) the slightest *Suspicion* of it with an impatient scorn, and not allow the greatest *vehemency* to suspect them into the Children of other Mothers, than the Princess of Orange, Sister to the late King, and the Dutchess of York his first Wife?

But they go on, Sir, and ask, If the P. of W. was not born of the Queen, who then was his true Mother? Whose Child the Impostor was? How and by whom it was surreptitiously brought in? How the Plot was laid, and the Intrigues carried on? Who were the *Contrivers* and *Managers*? What Artifices were us'd to amuse some, and delude others? What Improvement of *Art* and *Impositions* on *Nature*, to produce such a Fatherless and Motherless Child? These Questions fully answer'd, would give general Satisfaction: This in all reason ought to be done. For 'tis not a *Negative* (as some have popularly urg'd) which will not admit of a Proof; but it is an *Affirmative*, that ought to be plainly prov'd before it can obtain Belief. For as he that asserts *Titius* not to be the Son of *Caius*, does assert him to be the Son of some body else; So till the P. of W. be prov'd to be the Son of some body else, than of the late King, and Q. Mary his Royal Consort, 'twould be the highest Injury to *Equity* and *Common Justice*, since his Father (not only his life-time, but also at his Death) own'd him for his *Lawful Son*, for any to pronounce him a *Bastard*.

But then (they say) This must be made out by another sort of Evidence, than those *Letters* (that have in them all the Marks of *Forgery*) which Fuller, with an Impudence almost peculiar to himself, has endeavour'd to sham upon the unthinking Mob; A Wretch of such consummated Villainy, that he is indeed the *Reproach* of humane Nature, and a foul *Disgrace* even to the *Pillory* he has stood twice upon! So abandon'd to Lying, that it is more than forty to one, what he says (especially if he swears) in any Matter, is false. And therefore in this prodigious *Calumny*, which none but Souls prone to any Wickedness, can possibly believe, the Depositions of a *stigmatized, perjur'd Villain* can produce no other Effect but Indignation and Abhorrence, in every one that is not (like himself) quite lost to all Goodness.

Further, These Men desire to be inform'd, Sir, in what Region or Age there ever was such a *Hocus-Pocus* Trick play'd. Nay, (omitting the Authors of *Cassandra*, *Grand Cyrus*, and Men in that Class of Fancy) They demand, whether

Bays durst for shame venture on a Plot founded on this impossible Supposition: That a *Great Queen*, living publicly, and after her *usual manner*, in a thronged, prying, and suspicious Court, was, not only to carry a *fictitious Great Belly Nine Months* undiscover'd; but was also with the like Success to be brought to Bed in a Chamber crowded with *Persons* of both Sexes, and many of them utter *Enemies* to Her and Hers. They ask, how such a thing could be effected, when there would be (in spite of Fate) *Great Men and Women*, that must be *Spectators* and *Actors* too in the Play, not only of different Interests and Factions, but that *hated both Papists and Popery*, as much as *Calvin or Luther* ever did; and *Persons* also to whom the Discovery would infallibly have been much more *advantageous*, than the Concealment?

They say, King James was one of the *Tendrest Fathers* that any History mentions. His Paternal Love towards his *Daughters* was observ'd by All, in his Care of their *Education, Marriages, and Provisions* for them: And the *Honours* conferr'd by him on their ~~Marriages~~ *House*, are farther *Demonstrations* of it. mother Not a Day (they tell me) pass'd without some new Expressions of his Affectionate Kindness to the Princess *Ann*, not only in *Visits*, and those doubled, and in the Night too upon her least Indisposition; but also in supplying all her profuse Expences upon the least Intimation, notwithstanding his Frugality towards Himself, and the great Charges he was at for the *Publick*. Nay, when her *Husband* deserted Him in the *West*, and He went *Northward* to countenance the *Rising* of the *Confederate Lords*, they tell you, what a Concern this *Best* of Fathers expressed for the *Danger* his *Dear Child* (so he call'd her even then) expos'd her *Health* to; and that if she should miscarry by such a Journey, He should be troubled as long as He lived. Such was his unparalell'd Paternal Love! Now (say they) was it possible for K. James (a Father of so tender Bowels) not only to put by (and with such infinite hazard too) both his *Daughters*, who had receiv'd such constant Marks of his *Tenderness*; but to disinherit (by a *supposititious Brat*) any Son He might chance to have by his *Queen*, who was then young, or by a *new One* if she died: Nor could his constant *Hunting*, and other *Manly Exercises*, but assure every body of his still remaining *Vigour*; which, even some years after, appear'd in the Birth of a *Royal Princess*, whose *Legitimacy* was never yet question'd? Was it possible (continue they) for the King (of whose *Morality* most Men had a good Opinion, and knew well his innate Aversion to *Fraud and Hypocrisie*) for such a *Man* to commence, all on a sudden, one of the *greatest Villains in the World*? 'Tis His Majesty's own Phrase for Himself, upon the Supposal, that He could be so *Unnatural* to his own *Daughters* and *Subjects*, as to conspire with his most *Vertuous Consort* to Forge a *Son and Heir* to the *Crown*.

Again, Sir, they ask, Whether the *Practick Part* were not yet (if possible) more impossible than what has been already hinted: For there must (say they) have been at least *Three or four Women* procur'd of the utmost *Fidelity*, All with *Child*, and of the same *Reckoning*; who, (when they came near their Time) must be also taken from their *Friends* and *Acquaintance* (which could not but occasion strange Talk and Disorder) to be put in *Secret Places* near the Court; for one or two (besides Accidents) might bring forth *Daughters*: And if they

were

were All to be *Deliver'd* in their respective *Dwellings*, the Cheat could not be conceal'd Two Hours.

Yet further, after all these *insuperable* Difficulties, *New Ones* (they say) and these still greater, must necessarily have followed. For upon the first *Womans* being in *Labour*, the Queen must presently be so too, where-ever she were: And if the *Child* happen'd to be a *Female*, the whole *Scene* must be *re-acted*; that is, deferred till the next *Woman* cry'd out. Now when Fortune should bring a *Boy*, it must be carried with all its *After-Birth*, &c. through a Court (which would have in it for certain many *Curious Eyes*, do what they could) into the *Queens* Bed, either before she was laid, or after. If *Before*, then the *Query* is,

Whether a *Child* (were he not in that strange *Pickle*) could lie under the *Cloaths* for Three or Four hours, and neither be *Stifled* nor *Coy*? If the Famous *Warming-Pan* was brought in Afterwards, then the *Chamber* must be necessarily (as it was) full of Men and Women. And then the *Query* is,

How could they place the *Creature* (a thing to be done with wonderful Gentleness and Care) in a *Bed*, if not in the *Presence* of Men, yet in the open View and Sight of God knows how many *Ladies* and *Women* that incompass the Queen, and still the *Child* (notwithstanding her Majesty's many *Turnings* and seeming *Throes*) was neither to be *Smother'd*, nor to *Cry*?

Further yet; They say, let all this also pass, and let my Lady *Sunderland* herself be mistaken, that Swore, *She forwarded the Birth with her hand*: But how can a *Child*, after so long a *Stay*, come out of the *Bed* *Reaking* like one newly Born, as so many *Protestant Doctors* themselves swore? Nay, They Depos'd that the *Blood* came from the very *Navel-String*, which they gave the *Child* for a Medicine against *Convulsions*.

Yet further; Well then (cry they) for once we'll suppose all the People Then and There Present turn'd *Papists*; that is to say, Persons that will maintain any *Impossibility*, if *Religion* and *Interest* command it; as also, That the *Countesses* of *Peterburgh*, *Sunderland*, *Roscommon*, *Lady Bellasis*, and other great *Protestant Peeresses* of the *Bed-Chamber*, will *Dispense* with an *Oath*, and *Damn* themselves to *Secure* the *Romish Religion*. We'll suppose too, That my Lady *Wentworth*, Mrs. *Bromley*, Mrs. *Dawson*, with the rest of the *Dressers*, once well known to be most zealous against *Popery*, will rather forswear themselves than that *Popery* should not be *Secur'd*. Add besides to This, That a Croud of *Protestant Doctors*, *Apothecaries*, and other ~~Much~~ *Necessary* People, are to go to the Devil for Company.

But how came it then, (continue They) That the Princess *Ann*, whom the Cheat so much Concern'd, both as to *Religion* and *Interest*, could neither perceive it all along with her own Eyes, nor with those of her *Faithful Ladies*?

If she did perceive it, the Difficulty (say they) is harder: For it was impossible she should be *Silent* or *Mealy-mouth'd*, who had the *Courage* and the *Piety* (in Defence of *Religion* and *Property*) to *Forsake* her *Father's House*, and to *Head* an *Army* against his *wicked Councillors*, as we all know.

Further still, (proceed they) Is it not beyond *Comprehension*, if Things had been but *Suspicious*, much more if *Really* so, that not only *Addresses* should

be made at *Home*, and *Congratulations* sent from *Abroad*, and such a general *Acquiescence*, that the whole Nation was not only Content to *Own Him* to the *World*; but even in *Transports of Joy and Thankfulness*, to *God Himself*: But that the Prince and Princess of *Orange* likewise (who hazarded their All for the *Gospel* and *Common Justice*) should upon the *Child's Birth* send *Monsieur Zulaftine*, as their *Ambassador*, to *Visit* and *Complement him* as *P. of W.* And, which is yet *Stranger*, to *Insert Him* in the *Collect* of the *Royal Family*, and pray for *Him* in their own *Publick Chappel*, solemnly *Recognizing Him* as *such* to *Heaven and Earth*, to *God and Man*!

Nor have these Men yet done, Sir; For they add further, and say, His *Birth* being Confirm'd by a multitude of *Testimonies*, 'tis Confirm'd the more, because nothing has been done since to *Disprove It* or *Them*: They demand, Why never any Answer was given to that *Address* deliver'd to the *Convention* to admit of a thorow Examination of the whole Matter (according to *Promise*) whereby *It* was offered to be proved by still more convincing *Circumstantiated Testimonies*? They ask, Why Mr. *Ashton's Papers* were never suffer'd to come to *Light*? Why no *Judicial Proceedings* have been attempted to prove the numerous *Protestant Ladies* as well as *Noblemen* perjur'd, who, till that be done, stand upon *Record* as *un-controvertible Witnesses*? There having been so many *Conscientious Protestants* of the *Best Quality* Witnesses of his *Birth*, and more of all *Qualities*, than ever we read of in any *History* present at a *Queen of England's Labour*, clears the *Truth* (say They) makes it *Victorious* over all *Incredulity*, and absolutely *Invincible*. Especially,

Since the late *Pious King* (who through the whole Course of his *Life* lookt upon *Hypocrisy* as a *Vice* the most detestable, and whom *God* has now perfected by *Sufferings*, inspiring him with *Equality* and *Calmness of Mind*, with admirable *Patience* and *Constancy*, making his very *Crosses* to stoop unto him, when his *Subjects* would not;) Since this *Brave, Generous* and *Good-natur'd Prince* (say they) has Confirm'd *It* with his dying *Breath*; whose *Death* was so *Edifying* and so *Exemplary*, pitying and forgiving his *mislead Subjects*, and Those that were the more immediate Cause of his *Afflictions*; Recommending them All with the greatest *Fervor of Devotion* to the *Divine Mercy* for *Forgiveness*, and Leaving the *World* with a *full Assurance of Hope*, That the *Loss* of his *Thorny Crown* here, would (by the *Goodness of God*, and the *Merits* of his *Saviour*, who was a *King Abdicated* by his *Subjects* too) be infinitely *Recompenced* to Him with an *Eternal Glorious One* in *Heaven*, ready within a few *Minutes* to be placed upon his *Head*. The Man (say they) that can believe *such a Prince* could not only Commit so *horrid a Crime*, or be any way Concern'd in the *Contrivance* of so *Damnable a Villany* (as a *Supposititious Child*;) but also continue under such a pressing *Load of Guilt*, without *Confession* or *Remorse*, for 13 years together; and then Dye with such a *Sense of Religion*, such a *Holy Resignation*, with *Antepasts of Heaven* in *unspeakable Comforts and Joys of the Holy Ghost*: That Man must (sure) be *for-saken of God*, and totally possess with *One* (or more) of the *worst* and *most malicious* of all the *Apostate Spirits*.

In short, Sir ; They conclude, That if all this Proof does not bring Conviction along with it, 'tis *Obstinacy* and *Disaffection*, *Malice* and the *Witchcraft* of *Rebellion*, which hinder the Operation. 'Tis want of *Honesty*, not of *Evidence*, which makes the Man an *Unbeliever*. Those that talk any thing to the Disadvantage of *that Prince* (they do not stick to say) must be prodigiously *weak* or *wicked*, or *both* : And they conclude the latter Part of the Character usually belongs to such Discourses : For they will not allow any degree of Folly can make them innocent, except such a One as will excuse Blasphemy it self. For consider, (say they) If it be Slanderous Injustice to speak Ill of any private Person at a venture ; What a Degree of *Malignity* must *that Calumny* carry along with it, which flies in the Face of *Majesty*, asperges *Crown'd Heads* with the blackest and most *Unprecedented Enormities*, *Rails* a *Royal Youth* out of his *Right* to so many Kingdoms, and *Murthers* the Honour of Three Princes in a Breath ? Now he that reports any thing to the *Prejudice* of the Prince's *Birth*, is chargeable (say they) with all this horrid Iniquity. Indeed nothing under the plainest and most undeniable Demonstration, can excuse the Boldness of such a Thought. We may justly wonder, that any Man, who does not profess *Atheism*, is not afraid to *speak Evil of Dignities* in such foul Instances as these. But some People who pretend highly to *Christianity*, and make a noise about *Religion*, have neither the *Honesty* nor the *Manners* of Common *Heathens*, and use their *Sovereign* at a much coarser rate than *Michael* did the *Devil* ; forgetting that *Subjection* and *Obedience* even to the worst sort of Princes, if they be our *Lawful Sovereigns*, is one of the highest *Maxims* and *Rules* of the *Christian Religion* : And that 'tis in vain to think ever to keep our *Religion*, *Laws* and *Liberties*, when we cast off our *Rightful King*, who is Appointed by God to be the *Father* and *Defender* of them All. And one would think the sad Fate of the revolting Rebels that adhered to *Jeroboam* (that Grand *Usurper* of the *Crown* of *Israel*) against their *Rightful Prince*, should have been a sufficient *Caveat* to all succeeding Generations. For after the People had set him up, and He, to Secure Himself, had Banish'd, Silenc'd or Imprison'd all the old Loyal *Priests*, and *Orthodox Clergy*,) who kept close to their Allegiance, Five hundred thousand Chosen-men ingaged in that Defection were slain in Battle ; and the rest of the People, that from Subjects first became Rebels, were afterwards made Slaves. Thus, by their Decection from their *Lawful Sovereign*, they lost their Religion and their God, and gain'd nothing but a perpetual successive Idolatry, and a thousand Calamities, from which they never did Recover. When *Majesty* it self is Assaulted, there can be no Security for *private Fortunes* ; and those that decline upon Design from the Paths of Equity, will never rest till they come to the Extremity of Injustice, that themselves may be safe in their *Usurpations*. Besides what our own Memories can furnish us with in the last Age, we may Consult our *Chronicles*, and they will tell us, when the *Successive Right* was interrupted, though by Persons of the same *Regal Line*, what Tragedies ensued, and what Blood was spilt, from *Richard the II.* to *Henry the VI.* In-
 somuch that till two *Kings*, and one *Prince*, ten *Dukes*, two *Marquesses*, twenty one *Earls*, twenty seven *Lords*, two *Viscounts*, one *Prior*, one *Judge*, one

hundred thirty nine *Knights*, four hundred twenty one *Esquires, Gentlemen* a vast Number, and one hundred thousand *Common Soldiers* lost their Lives, *England* never saw Happy Days: And setting Kings and Princes aside, there were more lost in the Rebellion against King *Charles*, and not fewer by the Revolution. And 'tis a melancholy Contemplation to think, what the Violation of the Hereditary Title (which will hover over all our Usurpations) may yet cost this already near ruin'd Nation: The Happiness of which (say these Men) can never be Retrieved by any other way than that *St. Peter* took when he *Forsook* his Master. — If we would be eas'd under the oppressive Weight of intolerable *Taxes*, and recover a once flourishing but now decay'd Trade, and in danger to be quite lost: If we would have the old Laws of our Hereditary Monarchy again restored to us, which our wise Ancestors settled, and confirm'd to be the best Government for this Kingdom by long Experience, as well of the Benefits of it, as by the never-failing Miseries that ever have befallen the Subjects upon the Interruptions of it; If we will Secure our Religion upon the old Christian Foundation of Loyalty (else it is Rebellion, which will Damn, not Save us) and preserve all other Doctrines of the Reformation entire, we must then return to that Duty to which the Laws of Nature, of God, the Land, and our own Oaths oblige us: This would lay an eternal Obligation upon the K. (who is a Grand-child of the Royal Martyr, a Nephew of *Charles* the Merciful, the Son (though of an Injur'd, yet) a Forgiving Father, and an English-man born) to maintain and protect the Church of *England*, and procure such a Parliamentary Settlement of Liberty of Conscience, as may be a lasting Blessing to the Kingdom, according to the Dying Charge his Royal Father left him. This, this (say they) is the only Method by which we may Recover our selves, bring back our Trade and our Peace, our Plenty and our Wealth; repair the Breaches, and heal the Wounds of a Nation bleeding to Death. Nor will the Blessing fall only upon our selves; but, if once again we were fixed upon the old true Foundation of our Monarchy, all *Europe* would soon participate of the Happiness, and the universal Peace of Christendom would be the Result of it; which, as the Case now stands, cannot be effected, so long as the King is kept from his Throne.

Thus, Sir, reason these *Extravagant Men*; and this large Account I have sent you is, for the most part, in their own Words and Expressions, which I have done to avoid the Charge of *Misrepresentation*, and not setting their Arguments before you in their full force.

But now you shall see, Sir, how all they have said is Answer'd (as I told you) in *Six Words*, by those *Loyal, Wise, and Conscientious Men*, that have (generously overlooking the Dangers of this and the other World) contributed to our present *Deliverance*, helpt to put and still to continue us, by their steady Councils, and prudent Management, in our most Happy and Flourishing Condition, from whence it is (not improbably) conjectur'd the long expected Glorious *Millennium* may Commence.

Was not a P.of W. (answer they) for the Advantage of the *Papists*? Are they not a *Restless Party*? And is there any thing They will not Do or Venture upon

upon for the *Advancement* of their Religion? All Men know what *Dispensations* they have; and how *indefatigable* they are in propagating their Cheats; and how *Subtilly* they always endeavour'd to *Amuse* and *Confound* poor *Protestants*. The *Piety* of the late King's *Children* is apparent, in that they wav'd the *Blackening* of a Father, as such *Secret Actions*, as this of a *false P. of W.* and the *League with France*, must needs do, when made *publick* to the World. And therefore the *Wise P. of O.* did not (upon *Second Thoughts*) conceive it fit to refer the *Birth* to the Enquiry of a *Parliament*, as he promised at first; but contenting himself with the *Crown* only, did, by his *prudent Silence*, save (as much as in him lay) the *Reputation* of his *Father*, which to a good Prince is more *Valuable* than a *Throne*. And indeed, what would have been more *Ridiculous*, and below the *Wisdom* of the *Nation*, and *Grandeur* of a *Parliament*, than in time of great and weighty *Business* to *Debate*, and then *Vote* (*Nemine Contradicente*) 'Tis Day at Noon.

Thus, Sir, I have endeavour'd for your Satisfaction in this great Point, to lay before you the Arguments for and against the Legitimacy of the *P. of W.* not doubting but you will *impartially* weigh the Reasons on both *Sides*, without being *biass'd* by any *Secular* Regards against the Interest of *Truth* and *Righteousness*, by which all Mankind must *Stand* or *Fall* at last. And if you find that the *Law of God*, and the *Kingdom*, and your old *Oath of Allegiance* (an Oath which can receive no *Dispensation* nor *Absolution* from what *Power* soever) do bind you to our present *Glorious Deliverer*, you will then have the same *Resentments* of the *French King's* Owning another to be the *Sovereign* of *Great Britain*, as the *City of London* (so *Renown'd* for *Loyalty* to *Rumps* and *Protectors*, *de Jure's* and *de Facto's*, and all sorts of *Uppermosts*,) and other *Corporations*, have so *Dutifully* express'd in their respective *Addresses* to the present *Possessor*, and maintain his *Just Right* at the *Expence* of your *Life* as well as of your *Fortune*.

But, on the other Side, If you find, that by the *Fundamental Law* of our *English Monarchy*, our *Kings* do hold their *Crowns* by no other *Tenure* than *Birth-right* and *Proximity of Blood*: and that by this *Supreme* and *Inviolable Law*, the *Right of Succession* cannot be transferred to any other, than the *Right Heir* to whom it does justly belong; and that by this *Fundamental Law* all the *Acts of Parliament* that impeach the *Succession* are, without more ado, *Null and Void in Law*; As that *Act of Parliament* for *Entailing* the *Crown* upon *Hen. 4.* and the *Heirs* of his *Body begotten*, in *Prejudice* of the *House of York*, was of no *Force* to hinder *Edw. 4.* from succeeding to the *Crown*: If, I say, our *Kings* do claim by *Lineal Succession*, according to the *Proximity of Blood*, and that upon the *Death* of him who actually *Reigns*, the next *Immediate* and *Lawful Heir*, with-

In the *Reign* of *Hen. 6.* the whole *Peerage* assembled in *Parliament*, of that *Prince* his own *Calling*; being made sensible of their *Error*, and the *Injustice* of their *Ancestors*, in *Deposing Ric. 2.* and setting up *Hen. 4.* Declared upon *Rich. Duke of York's* Claim, by *Birth-right* and *Proximity of Blood*, that his *Title* could not be defeated, but that the *Crown* of *Right* belong'd to Him.

And what another *Parliament*, *Edw. 4.* declar'd against the *Usurpation* of the *Three Henrys*, as against *God's Law*, *Man's Allegiance*, and *Unnatural* in it self, may be seen in the *Printed Statutes* of that *Reign*.

And the Lords and Commons of that Convention which called Home King Charles the II. together with the Lord Mayor, Common-Council-men, and Free-men of London, in a Proclamation did declare, That his Majesty's Rights and Titles to his Kingdoms were every way complete by the Death of his Royal Father, without the Ceremony or Solemnity of Proclamation; And that the Imperial Crown of this Kingdom did, by inherent Birth-right, descend to Him, as next Lineal and Rightful Heir of the Blood Royal.

out expecting the Consent either of Peers or People, does by a just and plenary Right succeed, not only as his Father's Heir, but as the Lawful Governor of the People, and as Lord of the whole Kingdom, -not by any Option of any Men, but by the Condition of his Birth, and the Donation of his God: If no Law or Act of Parliament can alter or divert, interrupt or suspend, this Right of Succession, which the University of Cambridge (however their Judgment may be alter'd now) did, in their Address to King Charles II. at New-market, Sept. 18. 1681.

declare, That our Kings derive not their Titles from the People, but from God; That to Him only they are Accountable; That it belongs not to Subjects either to Create or Censure, but to Honour and Obey their Sovereign. Who comes to be so by a Fundamental Hereditary Right of Succession, which no Religion, no Law, no Fault or Forfeiture, can Alter or Diminish. And consonant to which, the University of Oxford, July 24. 1683. amongst other Seditious Positions, Condemn'd This, That Proximity of Blood and Birth-right give no Title to Rule or Government, and that it is Lawful to preclude the next Heir from his Right and Succession to the Crown. If this then be the Fundamental and Unalterable Law of the Realm, that our Kings claim by Birth-right, and Proximity of Blood, (and if they did not, What Pretence was there for a Bill of Exclusion in King Charles II. Reign? Which Act, had it passed, could have been of no Validity, and therefore they were so zealous to back it with an Act for an Association :) I shall leave the Consequence, which is unavoidable from the Premises, viz. That the Crown of England can't be dispos'd of by the Will of the People, or their Representatives, but only by the Will of God, who, in that very Moment, calls the Lawful Heir to the Crown, wherein he is pleas'd to put a Period to the Life of his Predecessor. And that this Succession can't be alter'd, without involving the Subjects (who by Law, Duty and Allegiance, are bound to obey the next Immediate and Lawful Heir) in Perjury and Rebellion. This undeniable Consequent, I shall leave (Sir) to your Consideration; who, I dare say, do not think Truth too clear a Purchase at any Rate, especially Such as must govern our Practice in order to another World, in which if we fail, whatever we may possibly gain Here, we shall loose our Souls Hereafter. 'Tis certain no worldly Interest can be a sufficient Counterpoize to our Duty; and he that will recede from Truth, and break God's Commands, because it is for his Secular Advantage, can at the best but make that Foolish Bargain in the Gospel, to gain the whole World, and, in exchange for his Purchase, to lose his own Soul. And therefore no Fear or melancholy Ptevision of Temporal Dangers, must divert us from a Duty which looks so directly forward to Eternity, as this of Obedience and Subjection to Rightful Power does, which, whosoever resists, does it upon the peril of Damnation. And the same Laws of

of our Holy Religion, which oblige us to adhere to our *Rightful Sovereign*, do likewise forbid us to engage our selves to a *Usurp'd Power*, or yield Allegiance to such as are not *Lawful Kings*: Which is plain from that Rule given by all *Divines* in expounding the *Moral Law*; viz. *That positive Precepts do imply and enjoin Negative Duties*: As we must *Honour our Fathers* and our *Sovereigns* with the *Honour of Obedience and Allegiance*, so are we by the same *Precept* forbidden to Honour such as are not our *Lawful Rulers and Governors*, but *Usurpers and Unjust Possessors*.

'Tis not in the *Peoples Choice* to appoint whom they please to Reign over them, nor can they put *Princes* by their Just Rights, which *God, Nature*, and the *Laws* of the Land have settled upon them. So long therefore as there is any Person of the *Royal Line*, to whom by the Course of *Succession* the *Crown* does of Right belong, so long we shall be bound in Conscience to be in Subjection. This is a Truth from which we must not depart for any Interest or Security. And I could produce Instances, even in our own Kingdom, how much Men in *Former Ages*, as well as *Now*, have been disappointed, who have gone about to *Cover with a Covering*, but not of *God*, to provide for their own *Security*, as not daring to trust the Issue with *God*. But however it may happen in this World, Duty and Obedience will not fail of a good Event in the other. And therefore, Sir, upon the Supposal of the Prince's Legitimacy, if we should suffer the greatest Severities, for refusing the *Solemn Perjury* injoin'd by the present Possessor, chuse rather to let him make Havock of our Goods than our Consciences; such Spoils would indeed be *Monuments* of his *Rapine*, but of our *Piety*, and will plead our Innocence before Him, who will not hold them guiltless that take his Name in vain. Nay, suppose the worst, that our Blood should be pour'd out upon that Account, 'twill be an *acceptable Sacrifice* to him, who has commanded our *Subjection to Rightful Powers*: For they that dye upon the *Fifth Commandments*, shall have the Rewards of *Martyrdom*, as well as those that lay down their Lives for any Article of their *Creed*; the same Authority having requir'd our Obedience to the One, that exacts our Faith of the Other.

But under the Present Government, I think, Sir, there is no great Reason to be apprehensive of any such Severities, to those that peaceably Dissent, and can't comply with it, meerly out of *Principles of Conscience*; since the P. of O. in his Declaration, solemnly affirms, That to cover all Men from Persecution, even *Papists themselves* not exempted; for their Consciences was one great End of his Undertaking. And indeed why should any Power persecute People meerly because they are willing to go to *Heaven*, and are afraid of being *Damn'd*? There is certainly no Prince (tho' he may unjustly possess a Throne) if he have any Spark of *Honour or Generosity* in him, and unless his Temper be as Ill as his Title, that will ever be perswaded to sacrifice such Persons to *Rage and Resentment*: Not only because (as One well observes) such sort of *Revenge*s look uncreditably and mean, but because he knows his Interest not declin'd out of *Humour or Animosity*, but only upon the Score of *Principles and Duty*.

God grant that no worldly Fear may ever so far prevail, as to engage us in a State of Life against our Duty; but, preserving our *Integrity and Loyalty*

intire, by a resolute and conscientious adhering to the *Fundamental Laws* of our Monarchy, and the undoubted *Doctrines* and *Canons* of our Church (which abhors *Treason* and *Perjury*, as well as *Idolatry*, and forbids any *moral Evil* for a good End, or with a good Intention) we may in those Paths of Truth and Right-Righteousness pass through all the Changes and Revolutions Here, to his Heavenly Kingdom.

To whose Gracious Guidance and Protection, I humbly reecomend you, as being,

King-street, London,

Nov. 7. 1701.

S I R,

Your Obliged, Affectionate Friend and Servant.

They have set up Kings, but not by me; they have made Princes, and I knew it not, Hof. 8. 4.

There came Wise Men from the East to Jerusalem; saying, Where is He that is Born King of the Jews? Matth. 2. 2, 3.

That Pretence, that after a Lawful Sovereign is established, the Power still remains in the People (in the Diffused Body of them, or in their Representatives) to alter the Government as they please: It is in respect of Policy and Government, what the Sin against the Holy Ghost is to Religion: It destroys the Foundations of the Peace and Safety of Men, and makes that to be the Artifice of Man, which is the Ordinance of God. Dr. Seth Ward Bishop of Sarum.

If it be a Foreign Prince that opposes our King, he is a Robber; and unjust, to invade his Neighbour's Right! If he be a Subject who rises against his Sovereign, he has renounc'd Christianity with his Allegiance, and is to be esteem'd a Troubler of Israel ——— Whosoever they be that are Enemies to the King, or whatsoever the Pretence be, we wish they may never prosper in that black Impiety of Unjust Invasion, or Unchristian Rebellion. Dr. Comber on the Collect for the King.

Providence does not found any Right of Dominion, but only shews, that when God pleases to make use of Persons as Scourges, he gives them Success above their Hopes; but Success gives them no Right. Dr. Stillingfleet's Sermon before the Commons, Nov. 13. 1671.

No Conjunction of Circumstances whatsoever can make that Expedient to be done at any time, that is in it self and in the kind Unlawful: For a Man to take up Arms (Offensive or Defensive) against a Lawful Sovereign, may not be done by any Man at any Time, in any Case, upon any Colour or Pretension whatsoever: Not for the Maintenance of the Lives and Liberties of our selves, or others; not for the Defence of Religion, nor the Preservation of a Church or State; no, nor yet (if that could be imagin'd possible) for the Salvation of a Soul, no not for the Redemption of the whole World. Bishop Sanderson's 12 Sermon. ad Aulam.

Constancy to the Faith, and Fidelity to the Crown, are the Two inseparable Notes of a genuine Son of the Church of England. Dr. Dove's Sermon. before the Sons of the Clergy, 1687.

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If a Kingdom descend by Succession, an Act of Alienation is it self null. Grot. de Jur. Bell. & Pacis, Lib. 1. Cap. 4. Sect. 9.

